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SPECIAL ARTICLES:

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G. H. Winn

The School and the Home

E. M. Mowry

The First Protestant Martyr in Korea

F. E. Hamilton

The Weak Things of the Earth

M. B. Stokes

Mission Problems to be Solved

SEPTEMBER, 1927

SEOUL, KOREA.

CURIOSITY ?

What is it? One may say that it is the "state of being curious", and it is often said to be more predominant in the fair sex. This is as it may be, but it is not our object at this time to discuss the pros and cons of such an argument. Suffice it to say that "a state of being curious" is, to the majority of people, far from satisfactory, and leads one to realise that the unknown factor still looms large in all walks of life.

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The Korea Mission Field

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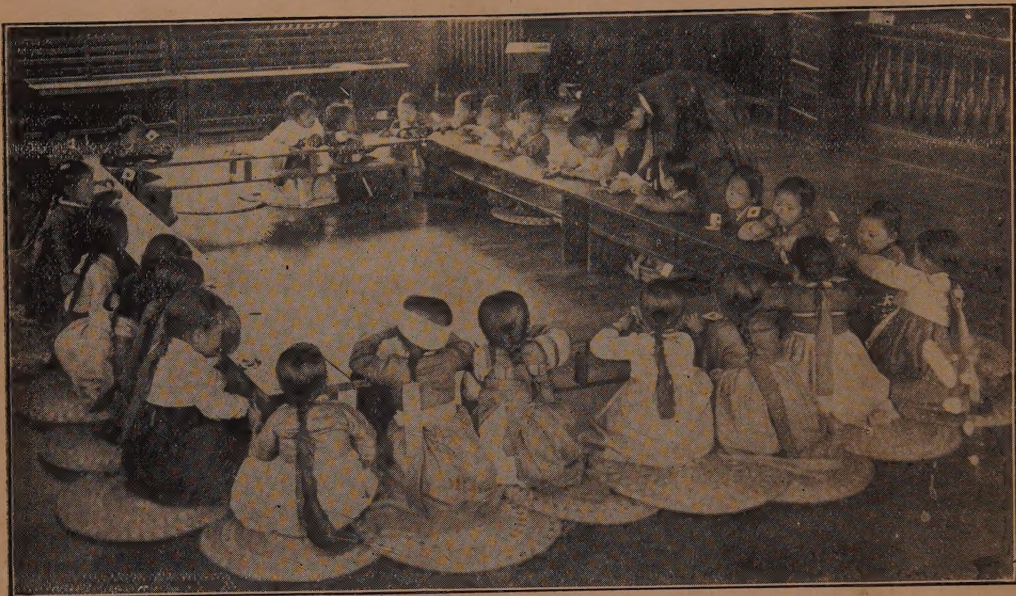
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THE SCHOOL AND THE HOME. A KINDERGARTEN IN KOREA.
(See page 179)



THE REV. J. S. GALE, D. D. AND HIS THREE KOREAN ASSISTANTS.
Yi Won Mo. Yi Kyo Seung. Dr. Gale. Yi Chang Chik.
(Dr. Gale's "History of the Korean People" is concluded in this number of
"The Korea Mission Field". (See Page 193)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIII

SEPTEMBER, 1927

No. 9

A Trip through the Half Island of Golden Port

GEORGE H. WINN

WHEN DR. UNDERWOOD first laid hold upon me and asked me to come to Korea I little realized that the time would come when I would fall heir to some of the churches he had established, but that was what occurred when the churches of Golden Port District were turned over. These churches are situated on a peninsula made by the Han River and the bay of Chemulpo, which is the port of Seoul. Our word peninsula means "almost an island," and the Korean word means "half island"—hence the heading. This peninsula is very flat, where it is attached to the mainland, but becomes more mountainous as it reaches to the sea. Perhaps it was an island once and the separating space has been filled in by silt brought down by the river. The peninsula is about 30 miles long and ten to fifteen miles wide. It supports a population of eighty to ninety thousand people, and among them are some eight churches. We found more signs of active heathenism among the populace in the forms of idols and wayside shrines than in any other field I have been in.

After dinner a train trip and then a walk of fourteen or fifteen miles brought us to the county seat, our first stopping place. The church has seen prosperous days and has supported a native pastor, but he has not been popular. An elder, who was put under discipline by him, has not made it very comfort-

able, but he still remains without salary. The next day the pastor and I went to visit another elder who has been very sick and nigh unto death. I borrowed a bicycle and the pastor and I rode to the small church of Prosperity Valley where we had dinner and met with the Christians. In the neighborhood the Japanese have rescued large tracts of low land from the river by building great levees and they are erecting electrical pumping stations for irrigation, getting the power from the Diamond Mountains on the east coast of Korea. I was interested to learn that the company pays the landowners ₩ 1.50 for the right to erect its poles in a rice field, ₩ 1.00 for those placed in other fields, and 50 sen for those on uncultivated land.

As evening drew near we crossed the river and went to a settlement of poor people who live along the river flats. They were flooded out two years ago, but in spite of police prohibitions to build there they returned again, as they have no other place to go. The houses are built on mounds some ten feet high. At the time of the flood the owner of the house where we stayed climbed up on top of his house and went floating down the river astride the roof until rescued by a boat, but he came back and built again. One man had a larger house stranded on top of his, so he has a fine house, but that is all. With the help of Presbytery they are rebuilding their church.

Some flood relief money also has gone into it. However they greatly need a boat. If they had had that at the last flood lives that were lost could have been saved, so we are hoping to procure one for them.

In succession we visited churches at Source Mountain and the town of "Never Grow Old"—a good motto for all of us. The latter has a new church but most of the Christians formerly believed elsewhere. The town folk told of how Dr. Underwood had come there fifteen years ago and held a week of meetings, and the church he worked for then has now been realized. One labors and another enters into his labors. At the home where I stayed the wife is full of zeal, but her husband is a sore trial to her, for though a nominal Christian his zeal runs to providing for the material needs of the family and letting the spiritual take care of itself. I put out a dish of food to cool. On going to get it I found the dish empty and washed. I did not ask questions but had that much less next time.

The following day amidst rain and showers we went over mountains and through rice fields to a church that had been dead for ten years or more, but through special efforts last year the church was revived and an encouraging school is conducted by the young people. Here an old man of 74 is working on a salary of \$ 7.50 a month. In days gone by he was Dr. Underwood's right-hand man and Dr. Underwood's son is helping him, for what he has done in the past and for his father's sake. At this place we came out to the bayous of the sea. To show their appreciation of our coming they had saved up, with other things, a large dish of raw oysters, but I do not care for raw oysters any more than most Westerners care for other kinds of raw fish.

Sunday was spent at the most encouraging church in the peninsula. The elder is an earnest man and a good leader and he has kept the flock. A Methodist brother who appeared on the scene said something in his remarks about Fosdick and the Creed. I was glad to be able to set the brother straight on

Fosdick and I think he will beware of how he sets him up as a model—at least when I am around. It was a perfect spring day after the preceeding day of rain, and we went out to see whom we could catch with the gospel line. It was difficult to find anyone, as all were out in the fields, but we ran across a man cutting poles for his fence of coarse woven reeds. He listened for an hour or more and we pray that the hook and line were not thrown out to him in vain. Going further we were surprised to find a man and son at home! They had formerly attended church but were neglecting their privileges and how can anyone escape if he neglects so great Salvation? It did us good to see them both at church in the evening, bringing a third man with them.

A young man who has had a partial college education has begun church attendance very recently. Though thirty-five years of age he is not married, which is very unusual. A district school in the neighborhood had fallen into bad straits financially, and this young man has given himself and his means to make that school go, and has gathered together some 90 boys and girls. His sister is a Catholic and perhaps that has had something to do with his celibacy. The next day he came early to get us to speak to his boys and girls. This we thought was a great privilege. We told them some of the fundamentals of Christianity, and the teacher urged them to church attendance, a courageous thing for a teacher in a non-Christian school. By way of introduction I asked the pupils why they did not go school on Sunday, and why all public offices and banks are closed on that day, but none of them knew. In the assembly room on a newspaper used as wall paper was an advertisement for the Chevrolet automobile.

We left and, meeting an old man, we spoke as we overtook him but he said he would go the other way if we were going to talk religion and actually turned and began to walk back. He must have had some unfortunate experience with the propagators of Christiani-

ty in the past, or had an extra amount opposition, perhaps.

On Saturday we were at Ha Kun and on Monday at Kun Ha. It is hard to remember which was which. Thence we took a walk along the seashore to Dragon's Peace. Opposite lay the great island of Kangwha or Island of the Glory of the River. The town of Dragon's Peace is situated at the estuary of the river, and this island is the third in size in Korea. A beautiful vista of sea, islands and mountains lay before us, all in the beauty and fresh green of spring verdure. Many old fortifications and walls are to be seen in the region, as it is the approach to the capital and invasion from the neighbors to the west was feared! The invasion came from the east when it did come, and was *apparently* effectual and complete.

A motor launch trip up the river closed this itinerary. We had but started when a tempestuous wind overtook us from the south and slashed the water into angry waves. The river is about a mile wide most of the way to Seoul, which gives good room to develop waves sufficiently dangerous for a little craft. It bounced and careened from side to side, pitched up and down and went in spirals. Seeking a sheltering bank we tied up for the night and were rocked to sleep on the cradle of the deep yellow river. Next morning we got an early start but the captain felt pangs of hunger when he came opposite his home and so decided to go ashore for breakfast, and that took an hour. However we made port in safety and a three-mile ride by street car brought us to the desired haven of home.

The School and the Home

E. M. MOWRY, Pyengyang.

WE MISSIONARIES engaged in Christian education should be more interested in the relation of our work to the home and home conditions than we are. Perhaps we are very zealous to make the scholastic work of our pupils of a very high quality. Also, no doubt, we are alive to the opportunities of leading the weaker students to a strong faith in the Lord Jesus, or if we should happen to have men in our number who are not yet professing Christians, we may perhaps be doing what we can to lead them to such a confession. But I expect we must all agree that there is another phase of student life that we have been more or less negligent of, and that is the home relations. If we understood the home conditions better we could make more just judgments of the students and would be able to give greater help to benefit their home conditions.

We all understand theoretically that the future of the Church in these lands depends upon the home; that as the home is today,

the Church will be in the future generations, not only so, but that it is greatly moulded by the present generation. More systematic efforts should be put forth by the Church and the Christian school to make the homes definitely Christian.

For centuries the Korean family has been the center of national and social activities, but we all know that the ideals for it as a family have not been the same as in Western nations. Its very constitution is different, the customs regulating the relation between the members of the family are different. The same ideals have not controlled its activities. And now, during the past ten years or more, conditions have been brought about that tend more and more to eclipse the home. Other institutions and organizations of greater size and power are drawing the attention of the people away from the family. Some of these are the Church with its many organizations, the school with its different associations, young people's clubs, Y. M. C. A. and Y. W. C. A.,

movies, conferences and the like. The ever increasing economic pressure and the ever enlarging wants of the individual are shifting the basis of activities to the detriment of the family.

It is the general opinion among American educationists that the home has been a failure so far as the moral training of the children is concerned, and the providing of its young people with the equipment they need for their life work. If that is so then, to our minds, the Korean family has been even a greater failure. There are comparatively few homes where there is a systematic, sympathetic effort on the part of the parents for preparation for work, play and the general responsibilities of life. According to the more modern ways of thinking there is very little effort put into the care of the children, in training them in work, in the care of their health which must tell in their future lives, and in the supervision of their recreation. With the present much talked of "revolt of youth" the authoritative position of the home is in very great danger. By the flooding of the Orient with new and mostly demoralizing ideas of inter-sex relations the social fabric of the home is likely to be destroyed. With the incoming ideas of the independent position of women, some of which are commendable, the home supervision and the relation between husband and wife are likely, temporarily, at least to suffer from bad judgment. With the disparity in the educational equipment of husband and wife, and the lack of up-to-dateness in the wife, there has been domestic unhappiness, and there will probably be more in the future, for which most of the blame lies on the heads of the younger men. It is becoming easier for the young people to bring their minds to the place where they think that divorce is quite justifiable. Still, the homes of many of the younger families of even the Church children are ruled by force rather than by reason and love.

In the face of these things what are we doing in our schools to help the situation and to

help the young people to face their life problems wisely? Some months ago a visitor from America, after discussing some of the special problems that face the young people of today in this land, asked me what our schools are doing to help them face these problems and settle them in a wise Christian spirit. In thinking the matter over, I have personally had to come to the decision that we are not doing much of anything and to the conviction that we ought to do something definite.

So what can we do?

1. In the first place, we ought to have a very definite idea as to what ought to be done. There are perhaps a great many reforms that ought to be made in the Korean home life, but if we are going to attempt anything along this line we must be sure that we have a great deal of Oriental wisdom. Changes in the relations in the home and in the social relations of the young people need to be made with a thorough understanding of Korean customs and psychology.

2. If the school, as a school, is to have any part in home improvement the whole school staff should be informed as to the economic and sociological importance of the home in human affairs, and all work together for the betterment of conditions.

3. The work in the whole school can be made a basis for teaching proper conduct in the home. The home family and the school family have many activities that are parallel in aim, such as forms of co-operation, the need for authority and discipline and obedience, the adjustments of youth with its spirit of adventure and with the caution of experience and wider knowledge, and the cultivation of service to all. These should be definitely related in the mind of the student to the functions and responsibilities of the home. Some very definite work can be done in the schools to train the youth in responsibilities for the home.

4. Something can be done to make the marriage relations better in many cases.

Many men of higher education today have wives with little education and little social possibilities. The few women's schools in the Missions that are doing something for such women are affording good service and more ought to be done. As there is a larger percentage of unmarried students in both the colleges and academies than formerly I believe that if the matter were attacked in the right way a great deal of advice might be given before the marriage contract is made.

5. Use the courses of study in the curricula not only to impart facts about the various courses but as a means for moral training. In the colleges this can be done through sociology and other subjects. In the academies we are practically shut up to the course of morals. We make a mistake, however, in thinking that the other courses cannot be used as a means for instruction in many phases of home morals. Biography, history, literature and many others can make their contributions to this. The beautiful home life of the men and women we meet in history, biography, literature and instances of filial devotion and devotion of husband to wife or wife to husband can all be made to teach lessons of this kind better than they can be taught in any other way.

During the last term I have made some investigation as to how valuable the hours for teaching morals are made in the College. I wonder how many of the principals of the academies know what subjects are discussed

and how much real benefit is gained from these hours that is of practical value? I wonder if we realise ourselves how much real value might be gained from them? Such topics as the following might be discussed:—

1. The significance of childhood.
2. The ideal family life; what constitutes it and what each person can do to realize it.
3. Opportunities for helpfulness and kindness, courtesy and politeness in the home; cheerfulness and good temper; the duty for every one to do some work to make the family burdens lighter.
4. Respect for parents; study of the burdens of the parents; attitude toward the failings of the parents.
5. The home affections; recognition of the equality of the sisters in the family, which will lead to such recognition of the future wife; causes that lead to mutual dislike, misunderstandings and fault findings; what brothers and sisters can do for each other.
6. Duties to parents; obedience; duty to make a success of one's life one's economic duty; co-operating with parents.

In these hours a great deal more practical benefit can be gained if a part of the hour is given to free discussion by the pupils rather than to have the whole hour taken up by the teacher. The subjects would have to be given to the students a few days beforehand and the students urged to make previous thought on them. The last ten minutes can be profitably spent in having the students record in note books their own conclusions on the discussion.

The First Protestant Martyr in Korea

FLOYD E. HAMILTON

ON SUNDAY MAY 8th. over a thousand Koreans and foreigners gathered on the island called Sook Syum, just below the railroad bridge across the Tai Tong River, at Pyengyang, Korea, to unite with the Cho Wang Church in an afternoon memorial service for the Rev. Robert Jermain Thomas, B. A. who was killed in 1866 on the shore just

opposite the island, and whose body is rumoured to have been buried in the sands at the upper end of the island where the memorial service was held. The principal speaker of the occasion was Mr. Oh Moon Whan, a graduate of the Union Christian College in Pyengyang, and at present a teacher in the Presbyterian Girls' Academy at Pyengyang.

Mr. Oh has spent a great deal of time during the last two years in research work connected with the martyrdom of Mr. Thomas and has published a little book on the subject. We are indebted to Mr. Oh for most of the facts in the following account of the life of Mr. Thomas.

The Rev. Robert Jermain Thomas, B. A., was born on Sept. 7, 1840, at Rhayader, Radnorshire, Wales. Little appears to be known about his early life other than the fact that he joined the church at 14 years of age, at Hanover, Monmouthshire, to which place the family seems to have moved. Soon after his graduation from New College, London, he was appointed as a missionary of the London Missionary Society to Shanghai, and was ordained to the ministry on June 4, 1863, in his home church at Hanover. Before he sailed for Shanghai on July 21st. of that year, his marriage to Caroline Godfrey, of Oundle, took place and the young couple sailed together on the long journey to the other side of the world, from which journey neither was to return.

They reached Shanghai early in December, 1863, and the following March he left on a short trip to Hankow. During his absence Mrs. Thomas died on March 24th. We can imagine the terrible shock which he received when he returned to Shanghai early in April to find his young wife in the grave, and much of his indecision during the next few months was probably due to the depths of sorrow through which he was passing.

A few weeks after Mrs. Thomas' death, he visited Peking, but stayed only a short time, returning to Shanghai in the early fall. In December, he resigned his connection with the London Missionary Society, whether through discouragement or some other cause, we are unable to say, and for a short time was located in Chefoo. After a few months, however, he seems to have decided that his life after all should be spent as a missionary, and early in 1865 applied to the London Missionary Society for reappointment.

While waiting in Chefoo for a reply to his

application, he met a couple of Koreans who had come to Chefoo to trade. They were Roman Catholics, and had with them various medals, crucifixes and rosaries to attest their membership. He seems to have met them at the home of the Rev. A. Williamson, of the National Bible Society of Scotland, and whether at the suggestion of the Rev. Williamson, or in accordance with a plan of his own, he decided to go back to Korea with these two men. He persuaded Mr. Williamson to let him take a supply of Scriptures for distribution, and also to pay his expenses, though he volunteered to go without salary.

Setting out with the two men he landed in Whanghai province early in September, and stayed there until December, distributing his Scriptures, learning what he could of the language, and making a number of friends, who promised to conduct him to Seoul, the capital, if he would return the following year.

In January, 1866, he reached Peking, where he found the reply of the directors of the London Missionary Society, re-accepting him. He then took charge of the Chinese Government School at Peking, during the absence of Dr. Martin. In the early spring of 1866, the world was shocked to learn of the murder of several French priests, and of the terrible persecution that had broken out there against the Christians. A French fleet was sent to Korea on a punitive expedition, and Mr. Thomas, who was anxious to get back to Whanghai to see what had become of his friends, volunteered to go as their guide. Upon learning that they would be delayed and that they intended to land at Chemulpo instead of in Whanghai province, he endeavored to find other means of returning to Korea.

At this time there was an American trading vessel, in the harbor of Chefoo, the "*General Sherman*", whose owner was anxious to go to Korea on a trading expedition. Mr. Thomas arranged to go with him and in September, they sailed for Korea.

Entering the estuary of the Tai Tong River during the close of the rainy season, with

THE FIST PROTESTANT MARTYR IN KOREA

the river at its height, they started up the river at once. A Chinese junk, which had accompanied them from Chefoo, led them into the estuary of the Tai Tong River, and accompanied them some distance up the stream, leaving them at last to return to Chefoo. They sailed against the swift current of the swollen river with difficulty, taking advantage as far as possible of the tides. As they tacked back and forth across the river, they approached close to the shore at Kang Suh Po San, and Mr. Thomas tossed several copies of the Scriptures ashore. Among those who received a copy was the father of a man whom Dr. Moffett afterwards received as a catechumen.

A little farther up the river the ship approached the opposite bank, and again Mr. Thomas tossed out a number of copies of Scriptures to the crowds on the bank. Among those who received them were two brothers, Catholic Christians from the village of Sook Gai, named Chi Tal Hai and Chi Tal Su. As they opened these copies of the Bible, they discovered that they were the books of their own religion, and immediately jumped to the conclusion that the man on the ship must be a new French priest who had just come to Korea. They determined to welcome him in some special way, and finally decided to take a boat load of melons from the celebrated melon village of Po Room Dong out to the ship when it approached the shore at Man Kyung Dai, a short distance up the river. They purchased the melons but when they tried to take them out to the ship, the soldiers on the bank prevented them. Their kindness, however, cost them their lives, for after the burning of the "*General Sherman*", the news of what they had intended to do reached the ears of the governor. Suspecting that they were Christians, he ordered their arrest and examination. They admitted that they were Christians, and their execution was ordered. Both were beheaded on the banks of the Po Tong River, just back of what is now the Presbyterian Compound, in Pyengyang. One

of the two brothers was a man with a long white beard. In order to assist the executioner to perform his task more easily, he held his own beard out of the way so that it would be easier for the sword to sever his neck.

When the "*General Sherman*" reached a point a little above the island of Sook Syum, they cast anchor near the west shore of the river. The owner, Mr. Preston, with a Chinese interpreter who could write Chinese but could not speak Korean, embarked in the ship's boat and rowed to the shore at a point where there was a pavilion of the governor. The governor of Pyengyang and the commander of the garrison had both come down from the city to meet the ship, and Preston and the interpreter, To Reung Pong, were led before the governor, Sin Tai Chung, to give an account of their intentions. The conversation, carried on through writing Chinese script which both the interpreter and the governor could read, naturally had its limitations. Preston told the governor that he had come to trade and explore the river, and the governor told him to look around all he wanted to but to go no farther up the river. The commander of the soldiers, after the governor had started back to the city, decided to go out to the ship with Mr. Preston, to pay his respects and inspect the ship. When the party reached the ship, the Korean commander was treated with scant courtesy, and finally one of the men asked to see the split bamboo stick which the officer carried, fastened to a cord around his neck, and which was his insignia of office. The officer obligingly took it off to show him, and the man then refused to give it back. His insignia of office had been given him by the King, and he could not continue to hold office if it was lost, so the Korean insisted on getting it back. The man refused, and at last they forced the commander with his three followers into the ship's long boat, and with a party from the "*General Sherman*", started rowing up the river. There was great excitement on the bank when the Koreans there discovered what had happened to their commander. The

Governor offered a large reward to the man who would rescue him, and at last Pak Choong Kwun sculled out in a little boat to make the attempt. By this time the ship's long boat had reached the rapids, by the spot where the railroad bridge now stands, and though they were struggling hard to get up through them they were unable to make progress.

Pak Choong Kwun, who was rewarded by the king for his bravery, and who afterwards became one of the early Christians in Pyengyang, wrote something in Chinese on a piece of paper and sculled close enough to the long-boat to toss it into the boat. While the foreigner and the interpreter were trying to read what Pak had scribbled, Pak approached the end where the Korean commander and his three men were, motioning quietly to them to jump into the boat. The four men jumped for the little boat almost at the same time. The General and one of his men, who was the uncle of Nee Chai Hyung, who is now an elder in the Sin Am church, Pyengyang, managed to reach it but the other two fell into the water and were drowned. Pak dared not wait to try to save them, but sculled as fast as possible to the bank which was only a short distance away. No-one seems to know why the men in the long-boat did not attempt to stop them, but it seems probable that after the first surprise, they tried to save the men in the water, meanwhile allowing Pak and the General to escape. As soon as they saw what had happened, however, they opened fire upon the commander as he was clambering up the bank. The Korean soldiers on the bank fired in return, and a running fire kept up while the long boat hurried back to the "*General Sherman*".

When they reached the ship, they opened fire with its cannon, and the battle continued off and on for two weeks, between twenty and thirty Koreans being killed and a large number wounded. Meanwhile the river had been steadily falling, and since the place where the "*General Sherman*" was anchored was very

shallow, it was not long before she was aground. Just why the "*General Sherman*" did not leave before it was too late no-one knows. By the end of the two weeks the schooner was hopelessly mired and the sailors decided that it was time to try to make peace. They sent a man with the interpreter ashore in the boat, though the water by this time was only waist deep around the ship, to restore the bamboo stick to the commander and apologize for what they had done. When they reached the shore they were seized and led before the governor, to whom they restored the bamboo, and apologized for their conduct. The governor ordered them bound with the red cord which was the cord used on criminals, but the men were so strong that they burst their bonds, so that they had to bind them finally with chains. The governor then told them that he would forgive them if the men would all come ashore to apologize. He ordered them to send a note to the ship with his terms. The men protested against being bound if the governor was really going to forgive them, but the governor explained that it was the Korean custom for prisoners to apologize while they were still bound, but that afterward he would set them free. Whether the governor was sincere or not, or whether he merely intended to use this ruse to get the men into his power, no-one knows, but at any rate the men suspected his intentions.

They wrote something on paper and a coolie took it out to the ship. Immediately the ship opened fire, several in the crowd being injured. The governor was enraged at the treachery of the men, and ordered them killed before him. It was then decided to attempt to burn the ship. A large river boat was loaded with pine branches, set on fire, and lowered with ropes down against the "*General Sherman*" until the whole was a mass of flames.

When the remaining twenty-two men on the ship saw that the ship was doomed, most of them jumped in the water and waded to shore. On their way they were met by

THE FIRST PROTESTANT MARTYR IN KOREA

soldiers with swords and spears, and not one escaped the massacre. Some were butchered in the water, others on the shore, and at least one refused to leap into the water to certain death, and perished in the flames.

When Thomas, who at various times during the two weeks had held up a Bible and tried to talk to the crowds on the shore, but had been unable to make them understand, saw that all hope was past, he tossed his remaining stock of Bibles ashore to the crowds, and, with one or two last copies in his hands, jumped into the water and waded ashore. He was met by a soldier who started to kill him. Thomas held out the Bible and urged the man to take it. The man refused, and Mr. Thomas kneeled on the sand, clasped his hands, closed his eyes and apparently prayed to God, for the soldier afterwards stated that his lips were moving though he could not understand what he said. Then opening his eyes, he smiled at the soldier and again urged him to take the book. The soldier, who had been trying to get up courage to kill the kneeling man, at last steeled his heart and killed him. He felt that he had killed a good man, as he afterwards told his family, so he picked up the Bible which the dead man had dropped, and carried it to his home.

The man who killed Thomas was the uncle of the mother of one of our last year's graduates from the Union Christian College at Pyengyang, Mr. Nee Young Tai, who is now the secretary of Dr. Reynolds, one of the Bible Revision Board members, engaged in revision the present Korean translation of the Bible!

Cheh Chi Ryang, who is now an elder in the Cha Ra Oat Presbyterian Church in Pyengyang, and who was one of the first seven believers baptized in January, 1894, was a boy of twelve at the time. Boy-like, he managed to secure three copies of the Bibles which Mr. Thomas tossed ashore while the ship was burning. He took them home, but when the governor ordered all copies destroyed a short time later, he was afraid to keep his copies, so

gave them to a friend who was an officer in the army, to whom such books would not constitute a peril. This officer kept them several years and at last used them to paper his house. Twenty-five years later, after elder Cheh had become a Christian, and realized that the Bible was the same as the three books which he had received at the time Mr. Thomas lost his life, he went to the officer's house and saw the pages of the Thomas Bibles still pasted on the walls of the officer's house. Unfortunately the house has since been destroyed, and, so far as is known, all copies of the Bible, which Mr. Thomas distributed, have perished.

Preston, the owner of the "*General Sherman*", Page, the captain, and Wilson, the mate, were Americans. Hogarth and Mr. Thomas were British, but the rest of the crew were Chinese or Malay coolies. The date of the burning of the ship was September 3, 1866. It is said that among other things in the ship's cargo were large quantities of needles, and that for many years after the burning of the ship, the boys avoided the place where the ship was burned, because several of their number found needles in their feet while swimming. The anchor chain of the "*General Sherman*" was broken into four pieces and fastened around the tops of the posts in the big east gate at Pyengyang, where they can still be seen. A cannon was taken from the ship and is now to be seen in the grounds of the old yamen of the governor which is used as a school in the north end of the city. The bodies are said to have been eaten by the dogs, though according to one rumor, at least some of the bodies were buried on the island.

The Cho Wang church is planning to erect a Thomas memorial church building opposite Sook Syum Island, and it is hoped that contributions can be raised from the Church at large to make this a fitting memorial for the first Protestant martyr in Korea.

The Weak Things of the Earth

Introduction

M. B. STOKES

ABOUT TWO YEARS AGO two missionaries came out on the street in front of the offices of the British and Foreign Bible Society in Seoul. These offices are situated near the Chongno section of Seoul in the very heart of the city. Just in front of the building the regular night market was in full blast and the street was literally a surging mass of people. As the two missionaries made their way through this thronging sea with great difficulty one of them said to the other: "Something ought to be done to preach the Gospel to these crowds. Here is certainly a great opportunity!"

The Spirit of God used these words, and the vision of that thronging mass of people, to make a deep impression upon the other missionary, and from that day the great need and the fine opportunity constituted a call to his soul. Almost immediately the thought presented itself: "Why not attempt something definite in the way of preaching the Gospel to these people?"

It seemed best to seek the leading of the Spirit as to what might best be attempted, and so the matter was definitely laid before Him in prayer. Almost immediately the main outline of a plan of work seemed to present itself. It was not a new plan, but one that had been successfully tried in other countries. It involved the securing of a room large enough to seat a hundred people or more in a place on the street where the crowds of people were passing up and down every night, the getting in of some of these people off the street into this meeting place, where should be heard the clear, plain, simple, yet powerful preaching of the Gospel of Jesus to them, and the attempt made to lead any seekers into a real experience of saving faith in Christ who might come to the front for prayer. It was to be done every night; this seemed to be the mind

of the Spirit. Again let me say that it was not a new plan, but it was new to Korea, particularly the idea of holding meetings every night.

There were many difficulties in the way. The plan would have to be approved by the Bishop and the missionaries of the mission to which this missionary belonged; money for running the work would have to be secured; and workers would have to be appointed. At first some of these difficulties seemed almost insurmountable, and for a while nothing was said to anyone, but in prayer he sought to learn with certainty the mind of the Lord in regard to the matter. The remarkable thing was that from the first it always seemed to be definitely the will of the Lord that the work be attempted.

This missionary was still in doubt, however, about details and felt that the next step would be to speak to some friends about the plan. This was done, and here, too, he met with approval. The general outline of the plan seemed to appeal to all. A letter outlining it was written to the Bishop in charge, and soon a most encouraging reply was received. Later the whole proposition with detailed outline was presented to an assembled company of Church and Mission leaders. Here again there was a very general interest shown. Finally, at the regular meeting of the Mission held at Wonsan Beach in August, 1925, on presentation the whole proposition was approved by vote of the Mission, and arrangements made to commence work in September of that year.

The difficulty about securing a place of meeting was a very real one. There are very few buildings in that part of the city suitable for the holding of public meetings, and all of them were occupied. Many times search was made up and down the street, and it seemed that no suitable place could be found. In praying about the matter, however, there was always

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an assurance that God would find a building and one day the answer came. Word was received through a friend that most unexpectedly a suitable building was available. It was secured immediately and proved to be perhaps the finest building in that section of the city for the work that we wished to do.

The financial difficulty, which was a very real, one as the Mission was suffering from lack of funds, was at last temporarily met by the transfer of money on hand for general evangelistic work to this new enterprise, and here, too, the way was opened. The guidance of the Spirit can be seen in no clearer way than in the selection of the proper corps of workers. Here, without doubt, the Lord led. I do not believe it is any exaggeration to say that if we had had the whole Christian community of Korea at our disposal to select from we could not have found a more faithful and efficient body of workers for souls.

At last all difficulties were overcome, preparation all along the line had been made, and we were ready to begin work on the evening of the 20th of September, 1925. The newly rented hall had been repaired. Comfortable benches to seat more than a hundred people had been made and put in place. A raised platform and a pulpit from which to hold forth the message of life were placed at one end of the hall; everything was ready at last for the first meeting. And then two final difficulties presented themselves; it seemed that they would never keep down.

The first was the getting of people on the street to come in. Some said that it simply could not be done. Others said that we must have some special attraction other than the singing of songs and preaching of the Gospel. This we were not willing to agree to as we wished to give all of the time to singing, preaching, and praying for the seekers. It did seem, however, that we were in for a real difficulty in our attempt to get a congregation from the people passing in front of our door. But here, too, the hand of the Lord was seen. From the very first night a goodly

company was brought into the hall merely through the means of invitations given by workers on the street, and we have never suffered for lack of attentive hearers from that day to this.

The other difficulty was that of presenting the Gospel message in such a way that people who had no personal knowledge of Christ might be brought to understand, and led to seek Him so as to come into personal contact with Him and receive a real experience of salvation. This was from the first and is still our most difficult problem. It is a difficult problem anywhere and among any people, but it is especially difficult among a people who have no Christian background. But may I say that here, too, God has met our need in a wonderful way. From the first we have been blessed with remarkable conversions. The preaching of the Gospel has often been very far from perfect. The presentation of Jesus as the Saviour of all who truly believe has often been far from what it might have been. But always there has been the strangely efficient working of the Spirit upon the hearts of the people, and over and over again we have seen those definitely converted who had no idea of seeking salvation until they were led to accept the invitation given them as they passed in front of the door, came into the hall, and heard the message. The following chapters form the story of God's wonderful dealings with a few of the more than three thousand people who have taken a stand for Christ in the Seoul City Mission during the past fifteen months.

Just one word more about the way in which God has met our financial difficulties. He has seen fit to test us by keeping us always under the necessity of depending directly upon Him for funds. There have been times when it seemed almost impossible to see our way to keep the work going, but we have never felt that we could stop so long as God was giving us souls for our hire. And somehow the money has always come in. God has raised up friends for us who, unsolicited by any, have been led of Him to contribute of their means for the work.

Chapter I. The Story of Ye Tai Kyu

MY HOME WAS IN CHANG DAN, a country seat in Kyung Keui Province, not far distant from Songdo, the "Pine Capital" of Korea.

In my youth I was taught in the old school of classics and was very proud of my "Han Moon" learning, the knowledge of Chinese characters and literature. For years I had seen the foreigners and their busy-body helpers come and go; they taught ignorant women, and a few foolish old men, but men of my position and education in that village had no such delusions. When I was nineteen years of age I was offered a position to teach Chinese in the boys' school at the church. That meant a good job; it meant also that I must appear to believe the doctrine; but I determined that my private life was my own with which I could do as I pleased. I was baptized and became a "leading member," yet had no conception of spiritual things.

The school prospered and after a while I was sent to Korangpo, a village where there was no resident pastor. It fell to my lot there to preach the Gospel as well as to teach my classics. I read the Bible and preached to the congregation, saying things I had heard others say, without believing a word. There are really so many truths that anyone can profess, such as the sayings of Jesus, without actually touching things like the miracles that are difficult to understand. I could talk away for an hour on such a text as "Love one another" without saying anything untrue and without doing any harm. As I look back on those days I think that I was conscientious in preaching only the things which seemed good to me, and in leaving the other things alone, which is perhaps more than some preachers do.

Then I was sent to a larger school in Choon Chun, the provincial capital of Kangwon Province. There I taught for several years, doing also much of the work of steward and class-leader in church. I also diligently studied

the Bible in circuit and district classes, and in private, and came to my own conclusions in the matter. I decided that Jesus was a real, historical personage, a great teacher in the same class with Confucius, Mencius, Sukamoni Buddha, but as for what men call "salvation from sin" I thought, "God, the great Creator, doesn't care about these little mites of human beings and their puny sins. If we do commit some sin, unless we go too far, what matter is it? It is like my school children; they are not passed to the next grade unless they came up to a certain standard, yet they can and do indulge in quite a bit of naughtiness and get away with it! Surely an all-knowing God would excuse such as a bit of nonsense, now and then; the comfort of tobacco and wine for instance, and no doubt, He expects them to be as necessary as lies and a little moral back-sliding once in a while!" Mine was a very comforting and comfortable philosophy of life. It seemed both foolish and ignorant for the preachers to kick and rant against such "little sins," it was going against nature,—asking men to do the impossible, to forbid even "sin in moderation." So, as I looked at the preachers, the elders, the missionaries, all of them seemed to me to be lying hypocrites,—and I played the same role. Of course it would not do for my students to see me in drink, but I indulged secretly and led a double life; on one side an apparently faultless leader in the Christian Church, and at the same time a miserable sinner, drinking and making my family wretched. My wife, a splendid Christian woman, a graduate from Holston Institute, was always patient and kind and did all she could to hide my shame from the world. I must say there was need indeed of such hiding!

Of course the time finally came when the chains of even seeming respectability were irksome; the double life was very tiresome. So I gave up teaching and took a government position in my home village of Chang Dan, with a good salary, and with free opportunity to live my own life without the hampering

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bonds of the Church upon me. I could now indulge in drink and other vices to my heart's content. I would no longer live with my wife—her tears and her patience were alike distasteful and exasperating to me, while there were other women ready and willing to comfort and to help make life gay, instead of throwing cold water on life's pleasures.

Then came the Independence Movement and I gave up my job with the Japanese. I wanted a job with the Church again. I "repented," I told them that I was sorry for my misdoings and would lead a new life. There is one special friend, a missionary, who has always stuck to me through thick and thin, and who has always continued to believe in me even when I did not believe in myself. So I was given another chance and was sent back to Choon Chun District to the Girls' School in Ka Pyung. There I remained three years, all the time indulging in secret sin and going from bad to worse, living with my wife, because the Church expected and demanded it,—but hating her more and more all the time. Finally when my false life could no longer be hid, I lost my position in the school, and was expelled from the Church in disgrace. Still I did not feel that I was to blame, the hypocrites in the Church demanded too much, were too strict, foolishly strict, to expect or pretend to expect so much of a fellow!

During two years I stayed on in Ka Pyung, —a bad low-down character and reached the low water-mark in my life. Then I came to Seoul, and asked my old friend, the missionary, for another chance. Even then I did not appreciate the loving forbearance, nor the willingness to pardon the penitent sinner; but when a position was secured for me as language teacher of a new missionary with characteristic conceit I thought, "O, yes, because of my ability and their desire to secure a good teacher, they will always excuse what they consider to be sin!"

In Sept. 1925 the City Mission Hall was opened; this was a new venture and something different. Curious, and with interest in

what was going on, I accepted an invitation and went for a sight-see. Several men went up to the altar after the talk to "seek forgiveness," and the leader said to me; "Won't you speak to this man, and lead him to Christ?"

Now how could I do such a thing? This was something very different from getting up in Church and making a pious talk about impossible ideals! I knelt beside the man and was dumb; I had no tongue; the words of the hymn they sang "Whiter than Snow," beat upon my heart with a new meaning. The words of the preacher, talking to the next man beyond me, struck my own heart, "Christ came to save men from self, *from sin!*" I had been a nominal Christian for seventeen years and yet that night, for the first time, my heart was really convicted of sin. I realized my condition and my need of a Saviour. I prayed for the first time in my life; I really earnestly and sincerely prayed. I no longer thought of the other man kneeling by my side but with sorrow and agony I confessed my own wretched life of sin and hypocrisy. That night, face to face, I met Jesus Christ as my Lord; my sins, though many, were forgiven; my heart was filled with peace and joy; I was a new man.

That was two years ago. From that time I have had no longer the old desire to drink or to do the things that before seemed so necessary. I went home that night and told my wife what had happened, for the first time we prayed together and dedicated our family altar. From that time the hate and suspicion of my fellow-men were gone; love filled my heart; I wanted only to be used to help others. "Dear Lord," I prayed, "Thou hast saved me. What doest Thou want me to do?" And the answer was just as plain, "Child, work for Me. There are many who would come to Me if they only knew the way. Go, tell them!" It is not hard now to witness for Jesus, or to speak to a soul seeking for light. There is a message in my own soul. "As Thou hast sought so let me seek Thy erring children lost and lone." Now my chief joy is in telling of Jesus and His Love.

Mission Problems to be Solved

PART II.

IV. Literary.

1. *The Christian Messenger*. Of the "Chinese Christian Intelligencer" it is written, "It has become one of the foremost Christian journals in China. Testimony from all parts of the country indicate that it is widely read and much appreciated by members of all churches". This puts before us the ideal we ought to have for the Christian Messenger. There is too much criticism of this paper and too little united effort on the part of Koreans and missions to make it a vital factor in the life of the Church. It should be published under the auspices of the Federal Council of Churches and Missions with the cooperating bodies granting subsidies if need be, and with the best staff of strong Christian writers that can be obtained.

2. *Korean Writers*. Some method should be found for training Korean writers if they cannot readily be discovered. Just now we need a strong Christian apologetic in Korea and we do not seem to have the men who can produce it. Enthusiasm should be stirred up in the Church to read, read, read. Perhaps more worth while prizes should be offered to those who write well. When they are found would it not be well to have a few of them trained in schools of journalism? One reason why much of the literary work of the missionaries is not more acceptable is because they cannot get good Korean writers and do not have sufficient funds to employ them if the writers could be obtained.

V. Property.

The future disposition of mission property is a subject that has not been seriously considered as yet in Korea. But from now on the solution of this problem will have to be faced more and more. Mistakes may easily be made, e. g., it would be a mistake to assume that all mission property will gradually pass over to the Korean Church. Different kinds of mission prop-

erty and principles that should govern the transfer are as follows :—

1. *Evangelistic Property*. Under this heading may be included church buildings and sites, Bible institutes, etc. These should probably be given to or held in trust for the Korean Church. In the meantime the Church should pay rent or keep them in repair. The time of transfer should depend upon the ability of the Church to administer the property for the purpose for which it was given. Under certain circumstances it would be right for the Mission Board to receive back the original investment at least.

2. *Institutional Properties*. (Schools, hospitals, etc.). These should be transferred to Boards of Trustees with certain guarantees that the properties will be used in accordance with the Christian objectives that governed the establishment of the institutions. It would be proper in some cases also to require endowments or annual grants from Korean sources so that the future of the institutions might be reasonably assured.

3. *Residences* and other mission property not connected with union institutions. These should be sold at market value and the proceeds returned to Mission Boards or used for other mission work in Korea as the Boards may permit. It is a mistake to think that all the money for missions that comes to Korea was given especially for Korea. Some of it was and in that case the wishes of the donors should be followed if possible. But most of the funds were given for world-wide evangelization and if released in one country should be used where most needed, even though that be in some other country. And the Korean Christians and the missionaries should be glad to have it so. It should be kept in mind that in the final disposition of mission property the missionaries are not to be benefited nor the churches in the home

lands. The whole object should be the upbuilding of the Church of Christ in Korea, and in other mission lands as well.

VI. The Status of the Missionary.

1. *Relationship to the Korean Church.* When the missionaries first came to Korea the Korean people were not asked whether they wanted them or not. This is in accordance with the Master's Great Commission to go into all the world. Now the question is, should the Korean Church be asked whether or not they want missionaries, and if so what kind of missionaries? Undoubtedly so. It may not be the best way to do it officially, but at least the opinions of representative Koreans should be ascertained. Even though the opinion is not always favorable, it does not follow that missionaries should not come or should return. The presence of the missionaries here now does not depend *entirely* upon the wishes and sometimes upon the whims of the people among whom we work. The missionaries are here because they are called of God. It would make it harder to stay if they were not wanted and perhaps inadvisable to do so. Still there are other considerations. People's minds are changeable. Just now there is a tendency among missionaries to be panicky lest they be not wanted. We must not be too ready to seize excuses for quitting. Generally it is better to spunk up a bit and stick.

2. *Missionaries versus Money.* It comes out every once in a while that some of the Korean Christian leaders, at times, would rather have the missionaries' salaries in money than have the missionaries. When funds run short for the work it is easy to think this way. With the salary of a missionary one or more Korean workers could be employed who perhaps could do the work as well or better. Aside from whether they could or could not, it is not possible to secure mission funds and not have missionaries. Men are always worth more than money and especially in missionary work. In reading the New Testament it seems that the missionary work of the early Church was carried on without funds except collections for the poor. It is a serious question whether or not, in modern missionary propaganda, too much money is being used rather than too little.

VII. Western Civilization.

It is unfortunate that Oriental peoples have the idea that the Christianity they are getting is western Christianity and that the missionaries are here to propagate western civilization. It is strange to see oriental peoples clamoring for western material things, western science, western education, and yet have a prejudice against western peoples. No doubt, in great part, westerners are to blame. However, missionaries from western lands cannot change themselves into Orientals, try as they will. They must carry the Gospel in the vessels they have. In the early days at least they did try to orientalize themselves in dress, living, style of buildings, etc. But they could not stem the flood-tide. Perhaps mistakes have been made. Perhaps it was a mistake to build so many western style institutions which are too expensive to run, but Korean church leaders themselves wanted these. On the whole the missionaries have been conservative. Even today they are urging the Koreans to hold on to the best things in Korean civilization.

However, under the pressure of mission work, the missionaries for the most part have not steeped themselves in things Korean as much as they should have done. The younger missionaries should learn by the mistakes of their elders. Dig into things Korean—language, history, literature. Be learners from the people among whom you work. But in doing so do not compromise on the absolute claims of Christianity, which is oriental in its origin and will ever be taught through the Bible, an oriental book. We are in danger of eclecticism today, a hodge-podge of religions. Christ never compromised.

As was said in the beginning, this is only the gist of some of the mission problems to be solved, with some suggestions as to the solution. If the Editorial Board of the KOREA MISSION FIELD will agree, this article will be left unsigned for two reasons. It is desired that the reader think of the problems raised and not of the writer. Secondly it is desired that Korean readers feel free to make comments if they care to do so. All these problems can be approached with thankfulness that there is so much to encourage in mission work in Korea, that the relations between Korean and mission workers have been so cordial, and that all the problems raised are capable of solution if we approach them in the spirit of Christ.

Australian Presbyterian Mission Council, 1927

CATHERINE J. LAING

THE BAND of Australian Presbyterian Missionaries gathered at Fusan for the meetings of Council surveyed the blue waters of the harbour, of which much is to be reclaimed, and the port, now the second city of Korea, with something akin to prophetic vision when we were forced to look into the future, so pregnant with possibilities for the cause and Kingdom of Christ, if our faith were only equal to the task ahead.

This was borne in upon us when a deputation of Korean ministers representing the four Fusan churches put before us the needs as they saw them. With a population of 70,000 Koreans and 40,000 Japanese, there is work there for a far bigger staff than our Mission can ever hope to place at Fusan. But a large 'development scheme' is to bring 90,000 more to the port, making a population of 200,000 which will open up a big and urgent field of labour. In such a field the Y. M. C. A., a hospital, a kindergarten, night schools, an evangelistic centre and a Bible Institute were what these brethren dared to suggest and ask for as necessary equipment. With land at a ransom and no money forthcoming there was only one answer to give them; yet it was with a heartache that we did so, especially when we thought of the Koreans, Japanese and Chinese in the far-flung outskirts, reaching up the high slopes of the encompassing hills, and even across the harbour where the Leper Asylum and the island churches mark the outer boundaries.

The problem is ever the same, a lack of men and money. So dire is the situation that one man has charge of two Stations—one with over 50 churches and the other with about 30—as well as the oversight of a Boys' School and other local work. One of these Stations has been without a clerical missionary for over five years, yet again, a deputation bringing most telling charts and statistics appealed to us for a man, but there was no-one to send.

In order to cope with the work we felt that it must now be part of our policy to engage

itinerating Korean pastors to take the place of missionaries. And when one pauses to think that in one decade this country has advanced at least a century, it will be somewhat understood what we are experiencing in trying to keep pace with the times. Our conference brought clearly before us the fact that an adolescent Korea was in need of help and guidance. The youth of a land no longer somnolent was wide awake and restless. With the characteristics of adolescence they were throwing off external control and finding independence, self-control and self-respect. Old Korea had nothing to satisfy their longings, but only in Jesus Christ could their restless hearts find solace and satisfaction. Here in the South, with its teeming population, there is terrible poverty. The problem of living is a vital one. Much of the land, the heritage of their fathers, has passed into alien hands. This has aggravated the situation, and under the circumstances Socialism and Communism, such as led to the turmoil in China, are making an appeal to them. The pity of it is that the young Korean stops at the Socialism of Marx, and does not go on to a later-day Socialism which will lead him back to Christ.

It was significant of the spirit abroad in this new day that the local Korean newspaper requested us to give a concert in aid of impecunious students. We hope the effort brought as much benefit to the students as it brought pleasure to us, for it broke the tedium and monotony of business to have to practice for and provide a concert programme in a very limited time. It was noticed that the men who transacted the Council business and bore the heavy burden of the work renewed their youth with each practice. It cost some of us an effort, however, to face the footlights and a fairly full picture theatre, but it established a point of contact with the people and the press, and we are glad they felt they could appeal to us in this way.

A report of our work has gone to the Korean papers. It tells of a heavy educational programme, medical work and a large evangelistic field comprising this whole province with its two million Koreans. It is no mean service to which we have been called, and for which the Master still calls for volunteers.

A History of the Korean People

J. S. GALE, D. D.

Chapter XXXVIII

FOR TEN YEARS one of the most fascinating parade groups seen whisking through the streets of Seoul was that of Yuan Shih-kai. He was the representative of the great mother state, and so took precedence of all other nationals. When he entered the Palace, it was through the great central gates reserved for royalty. He himself was a young man of pleasant manner, genial expression and agreeable tone of voice, a fitting agent of the great Li Hung-chang. Korea was the stage on which he made his debut and Seoul the decorated scene of his first part of the play. From here on, until Oct. 6th, 1913, when he was elected President of the Republic, he kept steadily on his upward way. Then, like a rocket that explodes and is gone, he and his imperial robes, and all his high-falutin paraphernalia, suddenly snuffed out, and China was left to the confusion of darkness in which we behold her today.

Kim Ok-kyoon had fled to Japan at the close of his political fiasco, and lived there for ten years until the matter was forgotten; for a friend of days gone by, named Hong Chong-oo (洪鍾宇) paid him a visit. Hong was an old acquaintance and gave him much interesting news. How charmed, Kim was to have this call. Later on, urgent business summoned Hong to Shanghai and he invited Kim to accompany him—no danger whatever; Korean police were not there. Kim, never a very wise man, went. On a gusty March day in 1894 as he was having a quiet siesta friend Hong stealthily drew a gun from his pocket and quick as lightning blew Kim's brains out. Had it happened in Japan Hong would have swung from a rope-end, but knowing this, he inveigled his unwary victim to China, where men may do what is right in their own eyes. China took note; commended the act as a very proper squaring of accounts with a re-

bel, and sent Hong and the body home to Chemulpo in a man-of-war. There, on April 14th, the gruesome remains were divided into portions and hung up to view. This revolting custom of old Korea is akin to what existed with us a hundred years or so ago, on which account it need call for no surprise, nor any special comment. Human nature feels more keenly the horrible things done by others than those done by herself. Cromwell's grinning head, set on a pike-point on Westminster Hall, continued for twenty-three years to scare the kiddies of St. Martin's Lane. The mistaken notion that this would warn the world and dissipate the spirit of rebellion seems to have been common to all humankind.

Korea was nervous over the sudden influx of foreigners who, like uncanny birds, swept in on all hands uninvited. Following in the wake of these were rumours of every sort; one, peculiar to 1888, was that Korean children were missing here, there and everywhere; seen today and gone tomorrow. Most weird stories were told the writer, which ended in the general conclusion that foreigners had a bent for the flesh of little children. It seems to have been a view common to all of East Asia and doubtless took its rise from the Chinese text of John's Gospel: "Except ye eat the flesh of the Son of Man" which a person ignorant of the thought could easily render: "Except you eat the flesh of a man's child and drink his blood." The passing of time gradually dissipated this monstrous misconception and wafted its remains away.

During these years a very peculiar person rose to fame and fortune out of a witch's den that hid itself in a deep recess back of the Confucian College. A record that I find written in scholarly Chinese reads, "She was like a fox full of evil and called herself a daughter of King Kwan, the God of War. By means of

her deceptive words she took princes and prime ministers by storm; she had herself named *Chin-lyung Koon* (眞靈君) Princess of the Immaculate Spirit." To this one she said, "Brother;" to that one, "Son," and all the world was at her feet. So mightily did her power prevail that even Provincial Governors were sent out at her bidding." She once called on the writer with her numerous retinue, explaining that she was in touch with spirit beings and asking that he pray to his God for her likewise, so that all power might be committed to her keeping. She presented him with a gilded dragon seal two and a half inches square on which is carved, the *Seal of Marquis Han-soo* (King Kwan, the God of War). She was a woman of very gentle manner and refined speech. I marvelled that one so softly and engagingly equipped could be the driving-force that she was said to be. She was the first woman commoner ever denominated 'Princess' by a Korean king. At her bidding, all the joss-houses of the land swung open; Kwan's side temples, too, were engaged for prayer. In view of it one Korean writer says, "The purpose of prayer of course is blessing, but here we were cursed instead." Finances ran low, while in and out of the Palace went characters not unlike Sinton of five hundred years before. Every weird creature, who had even a ghost to suggest, was assured of a hearing.

Under the year 1894, the 30th year of His Majesty's reign, I find this record, "In the last years of Chul-jong there was a man of Chung-joo named Choi Pok-sool who, in the name of religion, gathered about him a sect called the Tong-hak (東學). Orders went out for his arrest, so that, finally, he was taken, tried at Taiku and beheaded. Among his disciples was a certain Choi Che-oo (崔濟愚), who, with a great concourse of followers, came up to Seoul and bowed before the Palace gates. Many called for his execution but the Government hesitated. He was said to be in touch with invisible spirits and Princess Chin-lyung counselled care. His Majesty issued a proclama-

tion that in part read, "Five hundred years have passed and the world has fallen into exceeding great evils, so that now every man does what is right in his own eyes—very bad! The law of the curse has upset the whole human race and totally blinded my people. What you call *Hak*, or *Learning*, said to be to the honour of God, is in reality an attempt to deceive God. For what purpose do you act thus? Your building of walls; your flying of flags; your scattering of leaflets merely stir up the people. Such practices will bring on Korea a sea of troubles and end in war."

But the Tong-haks kept on, and a succession of failures on the part of government troops aroused his Majesty's fears for the state, and sent a letter calling on Li Hung-chang for help. At once, as a kind suzerain should do, China sent a force to Asan. Before landing, one of their transports, the *Kowshing*, was encountered by a Japanese man-of-war and after a short sharp parley was sunk with all on board. A little later, war was declared by Japan and China was defeated hopelessly in several engagements. The order, the discipline, the excellent methods of the Japanese drove all before them and changed the face of the Far East in a single day. Behold how Korea's fortunes were reversed. Here was her revered suzerain, her mother state, her "guide, philosopher and friend" from time immemorial reduced to nothing; while Japan, hardly recognized as yet, had arisen to be a world power. New understandings had to be arrived at; new treaties; new declarations; new adjustments. From henceforth China was left out and Japan was the masterhand that held the balance of power in East Asia.

Immediately opposing parties sprang into being in Korea, one, the Japanese party of which the leading character was the old Regent and the other, the Conservative party, backed by Queen Min. Many things were happening, many changes were coming about, but one thing that changed not was the enmity of the King's father toward his strong-minded

daughter-in-law. It continued till one sombre morning, Oct. 8th, 1895, when the echoing of gun-fire was heard from the direction of the Palace. What did it mean? Later in the day it was announced that the Queen had been assassinated and that Japanese *soshi* agents has been used to do it. So ended the life of the kindly, brilliant, strong-minded, but too superstitious woman, who allowed her great influence to be used in a way that enfeebled and impoverished the state. The so-called Reform Party held the Palace in their control till Feb. 1896 when the King and Crown Prince made their escape, deeply buried in a sedan chair, and arrived at the Russian legation, where they continued to reside for the space of a year. This again set the spark for a new and more terrible explosion.

Russia's hold on the King was in direct defiance of Japan and this the latter saw and took note of. Little by little, under favour of His Majesty, the Russians were given Yong-am-po, promised Masan-po and blessed with this and that, so that the day could not be far distant when Japan would have to settle accounts or forever knuckle under. Again, with the most exacting care and counselled by the wisest military experts, she made her preparations for land and sea attacks and bided her time. This continued until 1904 when one day (Feb. 9th) the booming of heavy guns in Chemulpo shook the entire city of Seoul. It was the opening announcement of the Japan-Russia War. The result of this first engagement was that there lay in Chemulpo Harbour, like dead corpses, three Russian ships the *Variak*, the *Korietz*, and the *Sungari*. Half-drowned and wounded Russians were all about but not a Japanese was to be seen. The fight was over and they were off for fresh fields.

The rest of the war, though little noticed in Korea, had a tremendous influence on her future. The great sea victory off the Yaloo; the battle of Mukden and the final expulsion of the Russians from Port Arthur settled all questions of dominion as far as the East

was concerned. Russia had been great; great in stature; great in empire; great in name (white Czar 白王, making 皇) but it was gone, never to return, and her fall in the Far East had much to do no doubt with the great European War and her final fate. An old Korean scholar, careless in dress, droll of speech, but sound of understanding once said to the writer, "We Koreans started the World War—and so we really are a world-wide people after all." "How do you make that out?" I asked. "Follow me now" said he, "and you will be convinced. We called forth the Tong-haks, didn't we? The Tong-haks made it so uncomfortable for His Majesty and the home government that they had to call in China. China came, which at once roused Japan to take a hand. There was war and Japan beat China, to the astonishment of the world and especially of Russia, who said to herself, "I must checkmate this Island Empire or I am in for difficulties." For this purpose she won over the King of Korea and lodged him in her legation. Japan meanwhile tightened her belt and got ready. When the time appointed of the fates came, they went at it "hammer and tongs" and who would had thought it? Russia was beaten, and up went Japan. Germany seeing Russia knocked out said, "Now's the time for me to deal with her too; something that has to be done sooner or later," and so she turned her empire into a mighty training camp that lasted for ten years, and then the Great War broke on the world. Assuredly our little Tong-haks set a going this the mightiest world conflagration that history records." I listened to this, and said, "Why, yes, it looks as though there was something in what you say."

Following the Russian defeat came Ito, Minister Plenipotentiary, determined that never again to the damage of his country should a foreign power gain such a foothold in Korea as Russia had gained in Yong-am-po. By the pressure of his hand he hurried the Government through a form, acknowledging the suzerainty of Japan, and from that day to

this Korea's fortunes have been one with the Island Empire. Ito's death speeded up annexation which took place in 1910. With regret we see the little kingdom, that had played its part so valiantly through two millenniums, go down. But all things—fate, fortune and the times she had fallen on—combined against her. Her King was unwise, his advisors untutored, so that the days that should have been spent in useful preparation were frittered away in useless talk, to the sacrifice of those essential activities on which a country's foundation must rest.

Many changes had come to pass in the habits and lives of the people, the dark streets of Seoul had become lighted; cholera epidemics had given way to a "pest of bicycles" as Dr. Allen well denominates them in his "Chronology." The Tai-wun-koon and Queen Min had both passed on their way to the spirit world. Women were out in the open, veiled habits flung aside. Tram-cars now vigorously sounded the gong and railway trains went screaming through the night. The old hat and headband were off and the Barber's Guild was running a lively business at every street corner. Western cut of garb, Western hats, Western boots were everywhere. The sedan-chair, relegated to the East Palace Museum, had been replaced by the *riksha*. Again the *riksha* had been jostled off the highway by the motor-car. Schools were opened everywhere and farmers' sons along with princes and peers were labouring to grope their way through problems of geometry and cube-root.

Many noted men of the West had come and gone, of recent years, who had seen the declining fortunes of this ancient, cultured people with saddened eyes. Among them was Prince Henry of Prussia. He found in Korea what princes so seldom know, namely, the joy of a walk, unnoticed and unmolested,—he and his dachshund, free as the humblest, no man caring anything about him. Curzon came, peeped in and spoke of the problem of the East. William Jennings Bryan, in a genial

speech of an afternoon, told a congregation of young men where Korea's only hope lay. Jack London browsed about till he had picked up materials for his terrible story *The Jacket*. Lord Kitchener landed and looked for a moment with his cold, unresponsive eye. Lord Bryce was interested tremendously in this people, whose lives were impregnated with the spirit of literature, poetry, colour, ceremony, music and all the other ingredients that make up a highly cultured race. He wrote of them and thought of them to the last. A long list of passers-by who have come and seen and taken note that, though Korea was a part of the Far East, she differed from China on the one hand and Japan on the other. China had been mixed with many barbarian races. Japan, too, was different, a Buddhistic people thrilled with the sense of enterprise and a boundless future; while Korea, overburdened with her weight of Confucian dignity, treated all innovations with contempt.

The end of the 19th century really marks the end of Korea. Since then Western so-called civilization has come in with overwhelming volume that nothing could withstand. Before its juggernaut wheels the Chinese classics have gone down and the old course of study of them that had prepared men for office. Old religions, that had comforted the soul and held society together for centuries, were forgotten. All the ancient forms of the East were flung to the winds in exchange for the inextricable confusion that we see today. China, to be sure, is in a similar plight, with the downfall of the old empire and the onrolling tidal wave of Western notions, she too is drifting, whither none can tell. We weep over old Korea, a victim, not so much of political agencies, as of the social and intellectual revolution that has come in from the West.

We have unwittingly been the destroyers of East Asia, in which Korea is involved. To her the West evidently does as it please, why should not she? The West does not bother about father and mother, why should she? The West has no barriers between the sexes,

why should she have? In everything that she beheld of the West religion counted as nothing, why should she bother about it? Labor-unionism, Communism, Socialism, Bolshevism, Anarchism, certainly expressed the real mind of Western nations, why should not she take a hand and be the same? Why should she sing in falsetto when the West sings with the whole throat open and full steam ahead? Why use the brush pen? Why not paint in oil as the West paints? Why not play on trombone and violin? Why not go whirling off for joy-rides, boys and girls? Why not be divorced at pleasure? Why not be up-to-date as the West is up-to-date? This wild dream, outdoing anything Jack London ever envisioned, well expresses the mind of the advanced youth of the city of Seoul in these days of confusion.

As we close let us once more glance at the Korea that is gone, the land of the Superior Man as China long ago said of her; the land of the scholar; the land of the book and the pen; the land of the beautiful vase and polished mirror; the land of rarest, choicest fabrics; the land of poems and painted pictures; the land of the filial son, the devoted wife, the loyal courtier, the land of the hermit, the deeply religious seer whose final goal was God.

Let me close this history by repeating the earliest recorded verse I can find, written in 17 B. C. by King Yoori of Kokuryu and quoted in Chapter viii, but incorrectly copied. King Yoori's wife had left him and he, seeing a pair of orioles so happy together, says to the male bird:

Thou lilting, joyous, yellow birds
Who mate to live and love each other;
While I, alas: unloved, unheard,
Have lost my everything, sweet brother.

In this closing paragraph let Viscount Kim Yoon-sik (金允植) who died on Jan. 21st, 1922, speak. Head of the Confucian College, a true Korean chief and patriot, how much he suffered for his country. Long years in exile, disgraced by the old Government, imprisoned, degraded, condemned; and yet always a gentleman, kindly of speech, temperate in habit, beautiful of face. One of the treasures the writer carries away from Korea is a copy of his works in eight volumes, given with his photograph and an autograph letter. One of the first poems I find is this:

The Departing Swallow

You guard your fledgling's budding beak,
And twittering teach him how to speak;
Your thousand labours eve and morn
Declare him dearest ever born.

Upon our coloured eaves you light
And build a nest in Madame's sight;
She loves you, dear, both she and I,
And yet you think to leave us, why?

With endless twittering spring has fled
And here is autumn, rustling, dead.
'Mid waxing cold you sit so still,
And show no life or winged skill.

When you arrived 'twas two no more.
But now on going you are four.

You said, as wide you circled free,
"Our coats are black, great lords are we."

You skimmed the flower and tipped the stream
But now you're gone, a dream, a dream.
The cricket, whiles, a witless wight,
Keeps up his cheeping all the night.

THE END

Notice "The Weak Things of the Earth" Page 186

There seems to be a demand, both in Korea and America, for more of the human interest stories, and less technical information from the mission field; in order to meet this requirement we propose to open a new department under the heading "Fruits from the Vineyard" to follow up the present series on "The Weak Things of the Earth" and shall be glad to receive such material as will be of vital interest to the people of the homelands. If the missionaries have such stories—and you all have—that show the struggles, the sufferings and triumph of the friends whom you know, please pass them on to us.

Station Brevities

Chairyung

An itinerator came in with this new remedy for scarlet fever as being in the experimental stage. An unbeliever in one of his church villages was feeding boiled rat to his baby to cure him of his dread disease. One of our own workers thought of trying raw lizard for his neuritis but his courage was not equal to the ordeal.

A Bible-woman was not very well but she kept at her month's work in a mining town because the people were so eager to listen to her preaching. Her head would ache and her eyes hurt, so she felt she must stop, but every day she preached to so many that her throat was raw. Being offered a ride of fifty miles in our car to her next field of labor this woman gently but firmly declined, saying she could walk from village to village preaching as she went, and though her old legs might get tired she would rather do that than be all upset inside!

Chungju

A number of Korean men were up on the hill-side repairing an ancestral grave-site. One of the large round stones began to roll down the hill. A man looked in the direction of the rolling stone and saw a little child playing at the foot of the hill. He ran forward and threw himself in front of the stone and saved the child, but at the sacrifice of his arm. About ten days after the accident the man was brought to our hospital and, with weeks of care and treatment after the amputation, he was restored to health and strength. Before going to the operating-room he expressed a desire to accept Christ. The patient's brother has been led to Christ and news comes that the father, son and daughter-in-law are attending church.

Seoul

A few incidents in one itinerating trip in the Presbyterian territory :—

Far out in the country districts we are beginning to

see the aerials of the radio over the straw-thatched roofs.

In one village an old man, hearing of my arrival, came with his long staff to make a call. He wanted to ask me a question or two. He wanted to know the surnames of Jesus and of Mary. I tried to explain but he would take nothing but the answer he was after, and went off feeling that the Oriental was vastly superior to the white man. I wonder if he fully realized that Jesus was an Oriental.

In another village an elderly man has not been attending church for several years, so I questioned him as to his daily reading of the Bible and prayer life. The backslidden are, as a rule, those who are not living up to their privileges along these lines. He replied, "What have I got to pray for? The Lord has saved me and forgiven my sins—so what more is there to do?" We talked for some time and before parting I rejoiced to hear him offer a prayer of penitence to God. He humbled himself and such God will exalt.

We came to "High Minded Town" where for years they have had the custom of meeting on Saturday night as a preparation for the Sabbath. In our calling an old man of 78 returned to the fold and on the same afternoon a woman of 82 sought the Lord's mercy. It is not often that such old people will return again after forsaking the doctrine. We rejoice in the power of the Gospel.

At the village of Dragon Fort I held the largest class for catechumens and for admission to the Church. There were two old women who had neither home nor children, and also had no names but their surnames, so I gave the name of Salem to one and of Sarah to the other. They seemed much pleased. Salem is an active, intensely interested, alert old soul of seventy years. She was first attracted by hymn singing. An old gentleman, a scholar of eighty years, came and made a long call. He founded the church for political reasons, and has not attended since he learned the spiritual nature of Christianity, indeed not for twenty years. We talked and prayed and he promised to attend once more.

The Korea League of Prayer

About ten years ago a number of missionaries founded the "Prayer Covenant" for the purpose of praying for a Revival throughout Korea and much fruit was gathered in different parts of the field as a result. But the Independence movement gradually interfered with the prosperity of the Covenant and of late years it has lapsed, though its individual members have maintained the spirit of prayer.

At Wonsan Beach, therefore, Mr. Bull, of the Southern Presbyterian Mission, convened a meeting of those interested in the matter and it was decided to

revive the work of the "Prayer Covenant" but with a change of name, so that it will now be known as the "Korea League of Prayer". Membership is open to all who will continue to pray for a great revival in Korea and those who desire to be enrolled are requested to communicate with Mrs. Gerald Bonwick of Seoul. A longer communication in the way of a circular to all missionaries on this field is also being sent out that gives further particulars for which there is not sufficient room in this column.

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	From Kobe		From Kobe
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